

9. That if a slave so brought into a free country he escapes from the custody of his master who said State, the right of the master to recover him is not a question arising under the Constitution of the United States or the laws thereof and therefore a Judge of the United States cannot issue a writ of *habeas corpus* directed

ANN PEARSON PUBLISHING AGENT



# THE ANTI-SLAVERY BUGLE.

It is alleged withholds the possession of the body of the slave before said Judge. That the District Court of the United States for Eastern District of Pennsylvania has no jurisdiction because a controversy is between citizens of different States, and that a proceeding by a citizen in a legal sense a controversy between private parties.

11. That the power of the several Courts of the United States to inflict summary punishment for contempt of Court in disobeying writs of the Court is confined to cases of disobedience to writs.

12. That where it appears from the record that the writ was for disobeying a writ of habeas corpus, which writ the Court have no jurisdiction to issue, the conviction is *coram non iudice*, and void.

For these reasons I do most respectfully, but most earnestly, dissent from the judgment of the majority of my brethren refusing the writ applied for.

## MICHIGAN ANNUAL MEETING OF THE FRIENDS OF HUMAN PROGRESS.

The Michigan Yearly Meeting of Progressive Friends, assembled at the Union Meeting House, Livonia, Wayne county, on Saturday morning Sept. 29th, 1855.

There was full attendance from different parts of the State, and also a few representatives from other States.

The following Call, issued by the committee of arrangements was then read.

Michigan Yearly Meeting of Progressive Friends will be held at Livonia, Wayne county, Michigan, commencing at 10 o'clock A. M., Saturday, Sept. 29, 1855 and continue its sessions two or three days.

We invite to meet with us at that time, all friends of Human Progress, all who show their faith in God by lives of personal piety, and a hearty devotion to the welfare of their fellow men.

Oppression in all its forms, and the prevailing evils of our day, as Slavery, War, Intemperance, the Wrong of Woman, Ignorance, superstition, &c. Subjects which claim the thoughts of all sincere Philanthropists will properly come before the meeting for discussion.

THOMAS CHANDLER, ISAAC G. MOTT, EMELINE DE GARMO, PHILIP H. MERRITT, JACOB WALTON, JR., LUCENA FULLER, ABIGAIL LAPHAM, SAMUEL D. MOORE.

Committee of Arrangements. A committee was then appointed to take into consideration the subject of changing the name of the Society, and also to report names of persons to serve as officers of the meeting.

The Committee consisted of the following persons: Samuel P. Moore, Joseph Merritt, Henry C. Wright, Cyrus Fuller, Ephraim Beebe, Mary E. Mott.

During the absence of the committee, the meeting was addressed by A. M. Powell. He said that it gave him much pleasure for the first time to meet with the Friends of Progress in Michigan, he spoke of the important character of the meetings of other religious denominations, and of the importance of the present meeting.

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yielded the floor to C. C. Foote, who took the stand to defend the Bible against the attacks of H. C. Wright. He said the Bible commanded some things because they were right; some things were right because they were commanded. He loved the Bible. He owed it all he was, except what pertained to his physical being.

Mr. Wright asked if Mr. Foote believed that God had authorized a number of men, being the majority, to command others to do their bidding and kill them if they refused.

Mr. F. replied that, if they commanded what was right, they were so authorized. Adjourned to meet at 10 o'clock to-morrow morning.

SUNDAY MORNING SESSION.

The meeting was then addressed by J. H. Philo, of New York, at considerable length.

Mr. P. commenced by referring to the universal abstract recognition of the doctrine of the human brotherhood.

He said whatever differences might prevail in regard to our common parentage—as to whether or not we were all descended from the same parents—the admission was all but universal that every being bearing the human form, belongs to the human species; that they all possess, in the germ state, at least, the same faculties.

And this is all that is essential to constitute the relation and impose the obligations of a human brotherhood.

Whether or not the different races of men now on the earth, have descended from the same parents, or from different parents, in different ages and in different countries, is a matter of no consequence. We only need to know that they all bear the same rational nature; possess the same faculties; in their degrees of development, the same deep emotions, the same yearning affections, the same high hopes and holy aspirations. And knowing this, the equal rights and obligations of a world-wide humanity are placed beyond all question or cavil.

The speaker next referred to human obligations as growing out of the nature and relations of human beings.

He said it was a strange mistake into which men have fallen, that our rights as human beings are based on human legislation, and our obligations are imposed, mainly, if not exclusively, by law and custom.

The rights to him to be free, to exercise his own faculties, in his own way; to think his own thoughts, to speak his own words, to be governed by his own convictions, are ours independently of all the constitutions in the Universe, and against all the legislation and judicial decisions of the world.

They are ours by virtue of the nature we bear, and the relations we sustain.

They are founded on the eternal constitution of things, registered in the irrepealable and unalterable statute book of the moral universe, and revealed to the human soul through the untutored and instinctive perceptions of its better nature.

Back, then, of all constitutions and governments are based the rights of human beings belonging equally to all, because they pertain to human nature, which nature is one the Universe over.

And on those rights, pertaining to universal human nature.

The speaker went on to say that, in view of those principles, every where acknowledged, he wished to refer what had been said by Mr. Powell yesterday. Mr. P. had included in the charge of theft and piracy, the members of the Republican party of the North.

It might seem very hard to the members of that party to be called thieves and robbers. Undoubtedly, so far as intention was concerned, they were many of them to whom the principle would not apply. But in so far as the members of the party were responsible for its position, he did not see how they could escape from the charge.

That the government was a conspiracy against the rights of defenseless humanity, no one could doubt. That they were parties to the government, pledged to perpetrate robbery and plunder, was equally plain. And how were men, voluntarily identified with those whose life long business is to trample under foot the rights of the weak and defenseless, to maintain a character for honesty.

I know that Republicans tell us that they are induced to occupy their position, in order to maintain the government and save the Union. But what class of men ever pursued a criminal course without an excuse? The advantages to be derived always constitute the motive of the wrong doer.

I know also, that you tell us you hope to serve the interests of freedom, by pursuing such a course.

Will you consent to become the victim? Are you willing to sustain to the government your party is pledged to uphold and administer, the relation of the slave? When the government shall become the enslaver of your wife and daughters, and force them into life long prostitution and degradation, will you swear to maintain it, and enforce its laws. Such a man I have not found among you.

How, then, can you, as honest men, voluntarily identify yourselves with a party, pledged to do to others, what you would not have done to you and yours, to save a thousand such parties from destruction.

The speaker then referred to the remarks made by Mr. Foote, in opposition to Garrisonians, and also in reference to the Bible.

He said: We are told that the Garrisonians propose to dissolve the Union, and establish a Northern Confederacy, composed of those unrepentant northern slaveholders they now denounce.

But if this charge were true, it does not come with a very good grace from such a quarter. Mr. Foote proposes to have what he calls a righteous Civil Government. But this government is to be one of force, which requires a majority to govern; for how can a minority enforce a law against the majority?

Of course, then, our friend's government must be enforced by that same unrepentant majority that now enforces an unrighteous government. So that the very objection he urges against the Garrisonians, applies with all its force against the government he proposes.

But it is not true that Garrisonians, propose a government to be administered by unrepentant slaveholders.

The government they propose, can come only through the repentance and reformation of the people. No class of people in the world have so perseveringly insisted upon a radical conversion of our people, as essential to the formation of a government whose first great aim it shall be to secure the rights of all its subjects, and especially those of the poor and weak.

Mr. Foote refers to the Bible as having made him what he is; that he loves the Bible, believes in repentance, forgiveness, &c.

Our friend says he loves the Bible. I can assure you I hate the Bible. It is the greatest curse that ever came upon the human race.

however, that the Bible I hate is not the Bible he loves.

The Bible is to every man what he understands it to be. Practically considered, it is what it is by interpretation. The interpretation of the Bible, which the gentleman loves, may be one that I should have loved, if it had been presented to me as the Bible. But when I say I hate the Bible, I mean the authorized, Orthodox version of Christendom in general, and of the United States in particular.

That Bible represents the great God of the Universe as authorizing and sanctioning what all the better impulses of my soul abhor. My whole life from my earliest reflection, until some time after I came to years of understanding was made indelibly wretched, by what it represented to be the will and purpose of God. And, therefore, I hate it.

AFTERNOON SESSION.

C. C. Foote took the platform, and spoke at some length, in opposition to the views presented by the speakers, generally. The Secretary's report of his speech, made at the time, has been mislaid, and therefore his remarks must be reported from memory.

He said that the no-government doctrine was represented in the meeting by able and earnest advocates of the theory. The Liberty Party had able advocates, but they were far away.

He spoke of several points of agreement between him and the Garrisonians; and then proceeded to speak of the points of disagreement.

He said, the Garrisonians are opposed to all government and all church organization. Because slaveholders hide behind the Bible, they would put the Bible in hell. Because some slaveholders are in the government, they would destroy the government. Because some slaveholders profess religion, they would destroy all religion. Because they found rats in the barn they would burn the barn. He would take the Bible and knock out the slaveholders brains with it. He would use the Church and Government to overthrow Slavery. He would convert the barn into a trap to catch the rats.

Mr. Philo had said the Bible was just what men understood it to be. This was a strange doctrine. Could the truth be changed because men differ in regard to it.

Mr. Philo asked leave to say that Mr. Foote did not rightly understand his remarks on that point. He had said that the Bible was, partially, to each person just what that person understood it to be, and nothing else; and not that the truth could be changed by any man's belief.

Mr. F. insisted that Mr. Philo had argued as before stated.

At this point, several persons were drawn into the discussion, all agreeing that Mr. Foote did not truly represent Mr. Philo's remarks.

C. C. Burleigh followed in reply to Mr. Foote.

MONDAY MORNING SESSION.

On motion it was voted to hold but one Session, and adjourn at 2 o'clock, P. M. During this session of the meeting, the business of the Society was transacted, and the resolutions annexed were adopted.

On resolution No. 3, referring to the true character of religious worship, a spirited discussion ensued. G. C. Burleigh and some others taking part in opposition to the Resolution, and J. H. Philo, R. Glasier, Jr., and others, in favor.

A Committee of arrangements, composed of the following persons, was then appointed to discharge the business of the Society for the coming year.—The chairman of this Committee to act as Corresponding Secretary of the Society.

COMMITTEE.  
EMELINE DE GARMO, RICHARD GLASIER, JR., PEBE H. MERRITT, THOMAS CHANDLER, SAMUEL D. MOORE.

Voted to publish Proceedings of this meeting in the Bugle, A. S. Standard and Liberator.

On motion of Jacob Walton, the meeting adjourned.

1. Resolved, That the one great end of every true Reformer, is the elevation and perfection of human nature.

2. Resolved, That the only practical proof of human progress, is the presentation of a noble type of the human being.

3. Resolved, That true religious worship, consists not in observing a holy day, in reverencing a sacred book, in partaking of the communion, in saying prayers and praising the name of God, but in earnest, and persevering efforts, to develop, elevate, redeem and save mankind.

4. Resolved, That as Friends of Human Progress we deny it our duty to express our belief that the Bible is to be read, and read as we should receive and read any other book; and that we are to judge of its contents as we do the contents of other books, and receive what in our opinion is true and right, and to reject what is false and wrong.

5. Resolved, That we regard the popular opinion respecting the divine origin and authority of the Bible as an error, that is most prejudicial to the cause of human progress.

6. Whereas, Liberty is among the natural and inalienable rights of every human being, and whereas slavery as it exists in this country, violently plunders three and one fourth millions of our fellow beings of that most sacred right, therefore

Resolved, That as Friends of Human progress we regard the institution of slavery as a crime; not to be perpetuated, apologized for and defended, but to be immediately, unconditionally and forever abolished.

7. Resolved, That from the formation of the present American Union to the present day, the will of the slaveholder has been its supreme law or Constitution and there is no rational hope that it can ever be otherwise so long as the Union remains.

8. Resolved, That all who consent to support the Constitution of the existing Confederacy, call God to witness that they will submit to, and help execute the will of the slaveholder.

9. Resolved, That our only rational hope of the principle abolition of slavery and of the support of liberty for ourselves and posterity is in the dissolution of the present American Union, and the formation of a Republic on the principle of *No union with slaveholders*.

10. Resolved, That we regard the use of tobacco, which prevails to so fearful an extent, in this country, and is constantly spreading its devastating and destructive influence, as a most unnatural, dangerous and filthy practice; and we earnestly exhort all who are now involved in its guilt, to at once and forever abandon it.

11. Resolved, That it is the imperative duty of woman to break loose from the restraints with which law and custom have bound her in silence, and come out with her pen and her voice, at home and abroad, in the private circle and in the public arena, upon every subject involving the rights and interests of the human family.

12. Resolved, That it is inhuman and unjust, a violation of the purest instincts and feelings of our nature, and the spirit and teachings of Jesus for man to take the life of man, as a penalty or in self-defense.

13. Resolved, That the course of human progress, and the highest interests of individuals, and society demand that we should be infidel to a religion that sanctions war or preparations for war, between individuals or nations.

14. Resolved, That the spirit and principle that lead to violence and bloodshed, are not of God, but of the promptings of selfishness, hatred and revenge.

15. Resolved, That the character and destiny of human beings depend essentially on the physical, intellectual and spiritual organizations which they receive from their parents as a birthright inheritance, and on the development of that organization, during the periods of infancy and childhood.

16. Resolved, That children have an inherent, inalienable right to a birthright inheritance to bodies and souls of healthy and happy conditions and tendencies; and those parents do great wrong and injustice to their innocent and helpless children, who curtail on their diseased bodies and tendencies to idleness, insanity, immorality and crime.

17. Resolved, That parents are accountable for all the evil tempers and deeds the suffering and death of their children, to which they are subject as the result of inherited diseases and tendencies.

The following resolutions were offered by C. C. Burleigh, and passed by the meeting unanimously by acclamation:

Resolved, That this meeting feels called upon to express its opinion of the outrage recently perpetrated by Judge Kane, of the U. S. District Court in Pennsylvania, in his illegal and unjust imprisonment of Passmore Williamson, a man of sterling integrity, high moral worth, ostensibly on the charge of contempt of Court—a charge which the very record of the Court itself shows to be utterly false,—but really because he was instrumental in securing to certain persons wrongfully claimed as slaves their legal rights.

Resolved, That in view of all the facts of the case as far as they have come to our knowledge, we regard Judge Kane as having prostituted the judicial office to the purposes of base injustice and lawless oppression, and as worthy of stern reprobation from all who love the right.

Resolved, That we regard the majority of the Supreme Court of Pennsylvania, in refusing to interfere for the redress of the wrong done by Judge Kane as having proved recent to its official duty, and made itself participant in the baseness and impurity of the original wrong.

Resolved, That we rejoice to learn that Passmore Williamson endures, with a noble firmness, the persecution to which he is subjected for the doing of a just, humane and lawful act; and that we assure him of our hearty sympathy in his undaunted suffering, our warm admiration of his calm, cheerful and steadfast bearing under them, and our hope that he may ere long come forth from prison in the only way to which we believe him capable of consenting, honorably, by the "clear victory" which it is tauntingly intimated by his injurers that he desires, and to which we hold that he has an undeniable right.

THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, OCTOBER 13, 1855.

THE WESTERN ANTI-SLAVERY FAIR.

Will be held in Salem, Dec. 24th and 25th, 1855.

We make this announcement and solicit contributions for the Fair, with hopeful confidence of a generous response from the friends of the slave—trusting that no argument for freedom, no plea for the slave will be needed from us, to secure their prompt and liberal co-operation.

Contributions of money and of every description of merchandise articles will be thankfully received, from this time until the day of the Fair.

We will repeat a former suggestion—that our friends would at the time of laying up their winter stores set apart a portion for the Fair, it would be ready to be made use of by the Fair.

We would also suggest that articles of the best quality meet with the readiest sale.

Boxes or parcels may be forwarded to J. Barnaby or J. McMillan, Salem Ohio.

Sarah Bowen, Laura Barnaby, Ann Parsons, Sarah N. McMillan, Sarah Sharp, Hannah M. Stearns, Jane M. Treadwell, Emily Robinson, Angelina S. Denney, Sarah F. Smith, Elizabeth Lewis, Lydia L. Sharp, Elizabeth Dickinson, Margaret Rice, Harriette M. Dickinson.

JUDGE KNOX.

We make no apology to our readers for occupying so large a portion of this week's Bugle with the opinion of Judge Knox of the Supreme Court of Pennsylvania, in which he expresses his dissent from the remainder of the bench in their refusal to grant the writ of habeas corpus for the release of Passmore Williamson from his unjust and illegal imprisonment by a Federal Judge.

It is an admirable document, completely scattering to the winds the feeble and cowardly pleas behind which the recent Quaker, Chief Justice Lewis and his ignoble confederates essay to skulk.

It is especially important that abolitionists should understand this subject thoroughly, as it is perfectly plain that there is a settled determination in the part of the Federal Government to reduce the North to complete submission to the demands of "our southern brethren." All honor to the noble man who steps forward singly to defend the cause of justice and liberty, with the moral certainty that his efforts will be unappreciated by the mass of those in whose cause he is battling.

It is difficult to draw the distinction with accuracy, but we suppose Pennsylvania is about the meanest of the free States. There has never been, perhaps, in the history of the world, a State founded under more favorable auspices or colonized by a population of higher moral integrity or purer life than those which characterized the Quakers who, with William Penn founded that Commonwealth. And this character for integrity was preserved undisputed down to the time of Franklin and Rush who were successively Presidents of her Society for the Abolition of Slavery, and through whose endeavors, together with those of other distinguished men of similar uprightness of purpose, the act of emancipation was passed—the first of its kind in the annals of the country.

But the fine gold has become dim. In the stead of those noble old men there are a Kane and a Lewis, a Broadhead and a Cameron—the State is overrun with hordes of paltry pettifoggish politicians, whose ignorance is equal to their impudence, and whose utter destitution of all moral principle can only find a parallel in the shamelessness with which they avow it.

But the worst feature in the matter is that they can avow it with impunity; it is their surest passport to success; while the men of principle and honor are bowed aside to make room for them in every department of government. But a year or two have elapsed since the State Legislature elected by the "sovereign people" invited the slaveholding Governor and Legislature of Maryland to a drunken debauch at Harriburg the capital of the State, where they squandered ten thousand dollars of the money of this same "sovereign people" in gambling and gluttony, while the common schools in the greater part of the State were of so low a grade that their very members of Congress could not write decent English. No one who has perused that highly literary document, the Official Report of the Superintendent of Common Schools for the year of our Lord, one thousand eight hundred and fifty-four will be surprised at this declaration; if he suspects us of exaggerating the ignorance of Pennsylvania Congressmen, we refer him to the speeches of such men as Straub, one of the immortal eleven who voted for the Nebraska Bill. The Shakespearean "Richard loves Richard" paints them to admiration; and one may address the whole tribe from the Federal Judge and Chief Justice down to the pot-house politician all and severally, with equal propriety, in the words of the great humorist:

"Thou little valiant, great in villany!  
Thou ever strong upon the stronger side!  
Thou fortune's champion that dost never fight  
But when her humorous ladyship is by  
To teach thee safety!"

In honorable contrast with these stands the just judge whose name we have placed at the head of this article, and whom we, as a native of the old Commonwealth desire to thank for his noble devotion to the cause of justice, which he has given this substantial pledge, he will not desert.







## Miscellaneous.

For the Anti-Slavery Bugle.

## KEATS.

The appearance of John Keats was an era in English literature. Like all other excellent things his works grow upon you with study, and his fame is slowly but surely spreading while the names of those who attempted to depreciate his genius are rapidly sinking into oblivion. Though he will never, probably, be popular with the mass of readers, there are many of his best poems which are appreciable by all. The following sonnet is one of the finest in the English language:

## ON FIRST LOOKING INTO CHAPMAN'S HOMER.

Mean have I travel'd in the realms of gold,  
And many goodly states and kingdoms seen;  
Round many western islands have I been  
Which bards in fealty to Apollo hold.  
Oft of one wide expanse had I been told  
That deep-brow'd Homer ruled as his demesne;  
Yet did I never breathe its pure serene  
Till I heard Chapman speak out loud and bold:  
Then felt I like some watcher of the skies  
When a new planet swims into his ken;  
Or like stout Cortez when with eagle eyes  
He stared at the Pacific—and all his men  
Look'd at each other with a wild surmise—  
Silent, upon a peak in Darien.

This, too, contains some exquisite touches of nature.

## ON THE GRASSHOPPER AND CRICKET.

The poetry of earth is never dead;  
When all the birds are faint with the hot sun,  
And hide in cooling trees, a voice will run  
From hedge to hedge about the new-mown mead;  
That is the Grasshopper's—he takes the lead  
In summer luxury—he has never done  
With his luxuriant, when for time out with fun,  
He rests at ease beneath some pleasant weed.  
The poetry of earth is ceasing never:  
On a lone winter evening, when the frost  
Has wrought a silence, from the stove there shrills  
The Cricket's song, in warmth increasing ever,  
And seems to us a drowsiness full hill.  
The Grasshopper's among some grassy hills.

Though he died an exile from his native country, and was buried in a foreign land, his name has become a household word in England, and his works are read and re-read by the student of literature wherever the English language is spoken, for in his own beautiful words:

"A thing of beauty is a joy forever."

For the Bugle.

## A ROMANCE OF THE MAMMOTH CAVE.

REMARKS TO SCHOOL GIRLS.

The reason of this underground railroad car being constructed as it was, long and narrow, just wide enough for one passenger, and a narrow side walk for the conductor, was to permit it to shoot through the narrow defiles in this cavernous region, where by much labor and pains, these difficult passages had been rendered possible. The conductor taking Hervey for a fugitive, as he had never any other class in his car, and thinking him of a very superior order addressed him in his most complaisant style, "Sir don't you give yourself any uneasiness at all, you are on a safe way. No danger of being retaken on this route. Your master will never get you again. I will soon take you beyond the reach of all the masters in the world." At this remark Hervey's mirthfulness was excited to a kind of smile. I have no master. I came unfortunately here and unexpectedly upon this route in the depths of the earth. I am, myself a master. What will you do with me now? Here is my old slave too, as much astonished to find me here as I am to find him. "Well then, sir we will take you both to a land of freedom. You will be as much better off as he will.

In a state of freedom is where every man belongs. "But sir, conductor said Hervey. I think this a terrible place, this trembling like an earthquake, and this deafening roar, you say, is Niagara. Are you going to take us under the falls for a short cut into Canada?" "No sir, no. We do not go under the falls though we might with a little more digging out. But we don't go there now. We leave the falls to the left. We will soon have you through." "Well I shall bless my stars if ever I see daylight again." "Don't be uneasy Sir, we shall soon have you through Sir. Tell the lady not to be frightened." "The lady is not frightened, that is one good fortune, however distressing the cause may be." As Hervey helped Zilpa into the car and seated himself behind her, she said, giving him one of her most delicious smiles. "We have had a long walk, I really feel tired." "Yes quite too long for you, dear Zilpa. We have been traveling one month in these dreary regions." "O no Hervey not so long, we went out to walk as soon as we were married. Don't you remember when we were married? I am glad Mrs. Morgan sent Tom with this carriage for us, for I am tired."

Zilpa through her aberrations of mind mistook this seemingly railroad car for Mrs. Morgan's carriage to which she was accustomed. "I am glad you can ride, my poor tired lamb," replied Hervey, "and if I knew that we were driving to perdition I should still be glad that you are relieved from the fatigue of walking."

They immediately arrived at the station, for they recollected they were way passengers and met Tom going back to look for the car, when he responded to Hervey's voice, and thought it was the train. When they stopped Hervey sought Tom and enquired how he came there. "Why master Hervey, after you was lost and Miss Zilpa was to be found, your lady grew so cross to me, and to all de color people. Den sometime he be so downcast. It did not seem no like home. I neber had no speculation you come on de underground railroad. No you won't do me no harm. I know you won't, Master Hervey. You will never take me back." "Don't trust me too far. You old dog Tom. I would take myself back very soon, and why should you not go with me?"

Here Hervey enquired, and feared to know how his mother was after they left. Tom said she was drooping and sad, and they feared she would not long survive. This was painful news to Hervey, but it was what his heart foreboded. He reflected, O that he could return and cheer his parents by his presence. He called the conductor, and said to him "take me back to Kentucky. A thousand dollars shall be yours. Take me to Edmondson county and you shall have a thousand dollars as soon as I reach my friends." "I was never in Edmondson county in my life, besides a thousand dollars is nothing to me. I don't count on money I have my duty to do. It is my business to take people away from Slavery, not to take them back there." "Where is the terminus of this road?" said Hervey. "You mean where is the starting point?" said the conductor. "That is a secret and must remain so, there is no man in Kentucky permitted to know where it begins except the fugitive, he not till he is ready to start." Finding the conductor incorrigible, he went to procure refreshments at station house and with all in one. He found things comfortable, which Zilpa enjoyed very much and Hervey was much relieved.

contrasting them with the former part of their journey. The way here was lighted up all along with gas, which did but disclose the horrors of the place. Their relays were soon ready.

Hervey saw Tom handing a woman into the car. Who is that you are stowing away there Tom? said he, bah "tant nobody but Tamar" couldn't go without de old woman along no how." You have all left my mother without help. You confounded runaways. You had better believe I will have you both back. Hervey felt his conscience smite him for damping their joy in the pursuit of freedom, by this threat which he never meant to put into execution.

"Now Sir" said the conductor "we have but one more station to stop at before we get through." "Heaven speed us in getting through" said Hervey. "We shall go a little nearer to Niagara, but don't fear. There is no danger. There is sufficient thickness of ground between us and the falls." Hervey gave a compassionate look to Zilpa, and again felt glad that she could not understand their dismal condition. Well, take us anywhere away from this confounded roar and troubling. All ready, away they go. The way was more haggard where it was dug out by the hand of man than where nature made it on her own plan.

At length they arrived at the other station, which Hervey soon perceived was a very singular one. There were warehouses, and little buildings stuck about in the niches of the caverns. There were vehicles there, of a new and very strange construction drawn by animals as strange, neither horse nor donkey. Yet a little resembling both. The men who were with them were still more strange, they had very large eyes, and as they glared and rolled them about, they looked lustrous like suns. Their hair was short and straight. They were of a dusky stature, their complexion seemed to be of an olive green, though they a bright and cheerful aspect. Hervey approached them they chattered to him but not one word of their language could be understood. The conductor told him that they belonged to other internal regions, a great way off, that they had opened a communication with the people of this line. That some of our travelers had gone to their country and that they found them a very innocent people, that they recoiled at the thought of war, living in peace with all their tribes. They were shocked at the account of Slavery and all the vices that prevail in the United States. On the account of the state of barbarism they decline coming out of the upper world. They pay no taxes for government, but every one does what he agrees for public good. On further inquiring, the conductor said that the country of these people, was Interior that was very low down, and that the outer region, nearer the surface was called Polaria, or Linsonia. Their customs and laws, and the productions of their country, I regret I must not detail to you at the present time. I must pass over many interesting particulars I should be glad to relate. They parted from these strange people with reluctance and entered on the last stage of their travel underground.

Strange were Hervey's sensations when they first saw a glimmer and soon emerged into open broad day. How grateful to inhale the pure air, to feel the sweet breezes from the lake, and to look upon the expanse of waters, which lay placid before them, as if all the world was at rest. He knew not his location, he enquired what lake it was where the ships were sailing, and steamboats were playing, all the world alive? He was answered, it was Ontario. He led Zilpa to the Hotel and went down upon the pier, and engaged a passage on a beautiful steamboat. The world was never so full of beauty. When he returned to Zilpa, she said. This is a beautiful place Hervey. How fine the water looks with these boats and ships upon it. How rich the foliage of these trees upon the bank. Very picturesque, and charming. "Hervey was overcome with emotion at the dawning of her returning reason. A moment after she asked, "how did we come here Hervey." "We came on the railroad" answered Hervey. "We will take passage here for Quebec. Will you like to see that city?" "Yes very much," replied Zilpa. "Well, come, let us go down, the boat will start in half an hour. Zilpa complied as if all was natural, and not unexpected, and showed that easy grace in the transition from one scene to another, which bespeaks the true lady. They were soon under way gliding over the grand lake, and then down the noble St. Lawrence till they landed at the old city Quebec. Here again I regret to not take a view of sublime heights of Abraham and all the wonders of the old port and the new, the manners of the French, Canadian and English people, but for brevity's sake must pass on and leave you to learn these interesting particulars from other travelers, or from books, which would not like to learn now.

One thing we well notice, the old slave Tom and his old woman Tamar attached themselves perseveringly to the two lovers. They could not shake them off. I will serve you as long as I live Master Hervey. Tom would say "I neber forsake you in dis eworld. When they first got on Canadian ground, Tom jumped up and struck his fists together exclaiming, O freedom, freedom that blessed freedom. O Tamar we are in the good land of freedom. Hurrah for de good Queen. Now if our boys was here, den we be complete satisfaction.

"Hah you old fool, don't you know I shall take you both back to Kentucky where you will find your true master and mistress" said Hervey. One hard lesson Tom had to learn, that was to leave off saying master. Mr. Bond. Da, I did say it, now you try Tamar. Mr. Bond you won't take me back to slavery I know you won't, I neber forsake you. Tom kept his word, he never did forsake Mr. Bond, but watched his interest like a faithful servant, and Mr. Bond could not find it in his heart to betray the confidence they reposed in him. But poor Tamar had a mother's heart which yearned so after her four boys, that she at times would even have been willing to go back.

You may ask why did not Mr. Bond return immediately to his parents on finding himself on American ground? He had many reasons, first his fears for Zilpa's state of mind, and a pride that could not brook a parents' frown on her. He had not extensive funds with him when he was married, though he did not suffer himself to be without money, he could not be supplied for such emergencies as awaited him, yet many a bitter pang passed through his heart at the thought of his parents' sorrow. He knew not the extent of their anxiety, which even made them willing to receive him to all the privileges of his home.

Hervey Bond's noble-mindedness, and address was him favor everywhere, while Zilpa was acknowledged a lady of superior character, they gained distinction in society. Hervey soon obtained an office of profit and trust in the province of Canada, went often to England on business. Zilpa sometimes went with him in his tours in different towns in Europe, where her company was coveted by the learned and polite.

Hervey's father in Kentucky Col. Bond, after the loss of his son and two slaves, gradually changed his policy on his farm, seeing on the Morgan place the good success of the Yankee family in a more tidy management of affairs, he employed much the same sort of laborers on his own, and gradually introduced order and economy among his people and thereby spared himself much vexation. But he could never recover his elasticity of mind. Their house was not the same happy place it was wont. Mrs. Bond, whose health was for a long time delicate, fell into a rapid decline, and he had, sorrowing, to lay her in the grave. This sunk his spirits so low that he could find no pleasure in anything at home, it was recommended to him to travel.

In the spring of 1851 he left his home establishment in the hands of his Yankee friends, and went to the world's fair in London, intending from there to make the tour of Europe. I must hasten my long story to a close which is not yet near so long as is necessary to illustrate every part. Col. Bond at the world's fair was standing with gentlemen where some of the finest of productions were exhibited, he glanced at a man at some distance whose form and mien attracted him, he fixed his gaze upon him, by his side was a lady who evidently eclipsed all in the brilliant circle, that surrounded her. It was Hervey and Zilpa, but he knew them not till Hervey turning his head beheld his father with his eyes fixed upon him. He rushed towards his father with the utmost precipitation who stood transfixed at the sight of him Hervey with his arms extended seeing his father motionless recoiled a moment. It was a moment for the triumph of nature's truest emotion. The father understood the feeling of his son, and with all the father in his heart moved towards him, and ejaculated, my long lost son, my Hervey, he embraced him with overflowing affection. As soon as the effervescence of excited feeling a little subsided, Zilpa was presented and accepted as his daughter-in-law. Col. Bond was congratulated by a crowd of Hervey's friends, on his recovering such children, and bestowed the highest praises on him and his brilliant wife.

Hervey had a sad account to learn of the death of his mother, which his heart had foretold. It was to him heavy tidings. Zilpa wept with him for she loved his mother with the affection of a daughter, although she was rejected from that station.

The Col. was content to leave his home and live with them where they should choose to fix their abode whether in Europe or Canada.

SOBEREENA.

## MARY HOWITT.

Charming Mary Howitt! we can no more grow weary of thy music while thou art chanting of "Birds and Flowers and Other Country Things," than we can grow weary of nature itself. Let us sit down with thee once more on a moss-bank in the forest and listen to the music of thy oaten reed.—Ed. Bugle.

## SUMMER WOODS.

BY MARY HOWITT.

Come ye into the summer woods;  
There's no more to annoy;  
All greenly wave the chestnut leaves,  
And the earth is full of joy.

I cannot tell you half the sights  
Of beauty you may see,  
The bursts of golden sunshine,  
And many a shady tree.

There, lightly swung, in bowery glades,  
The honey-suckles twine;  
There blooms the rose-red campion,  
And the dark blue columbine.

There grows the four-leaved plant "true love,"  
In some dusk woodland spot;  
There grows the enchanter's nightshade,  
And the wood forget-me-not.

And many a merry bird is there,  
Unscared by lawless men;  
The blue-winged jay, the wood-pecker,  
And the golden-crested wren.

Come down and ye shall see them all,  
The timid and the bold;  
For their sweet life of pleasantness,  
It is not to be told.

And far within that summer-wood,  
Among the leaves so green,  
There flows a little gurgling brook,  
The blithest of e'er was seen.

There come the little gentle birds,  
Without a fear of ill;  
Down to the murmuring water's edge,  
And freely drink their fill!

And dash about and splash about,  
The merry little things;  
And look askance with bright black eyes,  
And flit their dripping wings.

I've seen the frisking squirrels drop  
Down from their leafy tree,  
The little squirrels with the old,—  
Great joy it was to me!

And down into the running brook,  
I've seen them nimbly go;  
And the bright water seemed to speak  
A welcome kind and low.

The nodding plants they bowed their heads,  
As if, in heartsome cheer,  
They spoke unto those little things,  
"Tis merry living here!"

Oh, how my heart ran o'er with joy!  
I saw that all was good,  
And how we might glean up delight  
All round us, if we would!

And many a wood-mouse dwelleth there,  
Beneath the old wood-shade,  
And all day long he works to do,  
Nor is, of aught, afraid.

The green shoots grow above their heads  
And roots so fresh and fine,  
Beneath their feet, nor is there strife  
"Mong them for mine and thine.

There is enough for every one,  
And they lovingly agree;  
We might learn a lesson, all of us,  
Beneath the green-wood tree!

ANTHROPOMORPHIC.—Of all the crowned heads of the present day, that of the King of Abyssinia appears to contain as large a quantity and as good a quality of brain as any. His African majesty has prohibited slavery, renounced polygamy, and banished the Jesuits.

## HOW SOME PEOPLE GO TO WORK AT IT.

When vulgar ostentation commences country life, it is commonly by expending an inordinate sum in the construction of the villa. The parvenu goes to work after this manner:

"He uproots a natural growth of forest-trees, and levels the knoll on which they stood, to give a clear view and an even slope from the house to the road. A grand gateway, with porter's lodge beside, gives entrance to grounds adorned with serpentine walks and fantastic flower-beds, and vases and statues and fountains of elaborate design, whose aquatic performances scarcely rival those of a respectable syringe. Trees are planted in formal correspondence with each other, but with no perceptible object, and producing no other effect than that of increasing the stiffness which prevails the place.

"Conspicuous above all is the house itself, proclaiming the respectability of the proprietor in every gable and eaves-drip, and insisting upon it with all the force of vulgar magnificence. The place derives its even slope from the house to the road, artificial embellishment. Its smartness is inconsistent with ease or dignity. The lawn is of no comfort in its composition, and the whole establishment is but an exaggerated piece of dandyism. It is obvious that no perception of formal beauty could have existed in the mind which conceived it, for the prevailing expression is in direct opposition to that of nature. Natural scenery may be grand, or picturesque, or simply beautiful, and in either case art may accord with it and contribute to the development of its peculiar character; but whatever its prevailing expression, it always possesses a dignity which is inconsistent with mere pretentiousness, and its charm is gone from the moment it is made subsidiary to art."

## DIETING FOR HEALTH.

A man may diet as well as physic himself to death. Some time since a young man called to see me, thin, pale, despondent, and with a great variety of symptoms. On enquiry, I found he had been reading about diet, and vegetable food, and other similar subjects, and concluding that as many persons owed their ill health to overeating, he would eat very little of anything, discarded meat of all kinds, and considered tea and coffee decidedly poisonous in their ultimate effects. By this means, provisions being high, he concluded he would save money and health too. He had for some time been living on bread and potatoes, a small daily allowance, with as much water as he could possibly swallow, the object of that being to keep himself washed out clean. No wonder that such a man was an invalid—mind and body full of symptoms. "Dieting" is no starvation, it is living on substantial, nourishing food, in amount sufficient to satisfy the wants of the system. A man is in little danger of eating too much, if he will confine himself to two or three plain articles of diet at any one meal; this is a secret which every man and woman in the land ought to know. Living on cold food will soon engender disease, especially in cold weather. And as certainly will a scant diet do the same if persevered in. A striking illustration of this is found in the history of one of the greatest men of modern times.

Napoleon the First, while a subaltern, was in such extreme poverty in Paris, that he was sometimes not able to raise ten cents with which to purchase a scanty dinner, and consequently had to go without any; he had even to borrow worn clothes from acquaintances, and to go out alternately with his brother in the same coat. His food was so scanty that his face became pinched, harsh, and angular; at length the skin became so diseased that it almost fell off with disgust to look at it, and it required all the skill of that able and eminent practitioner, Corvisart for several years, to eradicate it.

## LESSON 1.—Disease will as certainly be engendered by too little food as by too much.

2. Dieting consists in adapting the food in quantity to as well as quality, to the wants of the system. *Journal of Health.*

## THE GRAVE OF FRANKLIN.

Great and wide-spread as is the fame of the "PESTER PHILOSOPHER," and proud as the people of Philadelphia are of their illustrious townsmen, we do not much if one in a hundred of the present generation of Philadelphia have ever seen his tomb. Thousands pass daily within a few feet of the spot where his ashes, and those of his wife, repose, without being conscious of the fact, or, if aware of it, unable to obtain a glimpse of the grave. The bones of the lightning-tamer lie within a very short distance of Arch-street, in the north-west corner of Christ Church graveyard, at Fifth and Arch streets. As is generally known, the spot is marked by a slab of marble, which is almost level with the earth, and which bears the simple inscription, "BENJAMIN AND DEBORAH FRANKLIN." If the wall at this point were removed, and a neat iron railing erected in its stead, every passer-by would be afforded the gratification of seeing the grave; a gratification now very difficult to obtain. In a Philadelphia newspaper, published in December, 1774, we find the following notice of the death of Mrs. Franklin:—"On Monday, the 21st instant, died, at an advanced age, Mrs. Deborah Franklin, wife of Dr. Benjamin Franklin; and on the Thursday following, her remains were interred in the Christ Church burying-ground." The announcement of the death and burial of Mrs. Franklin was as simple and unostentatious as the slab and its pitiful inscription, which marks her final resting-place.—*Phila. Bulletin.*

MANLINESS.—Learn from your earliest days to make your principles stand out in bold relief. You can no more exercise your reason if you live in constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear, do it, not for insolence, but seriously and grandly, as a man who would be a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.

MUSTACHE WORN BY CLERGYMEN.—The author of "Notes and Queries" remarks:—"When the Episcopal wig came into fashion, it would seem that the beard was no longer worn by clergymen. In looking over a collection of prints, I find Wickliffe, William Tyndale, Dean Domesday, Bishop Jeremy Taylor, Archbishop Spotswood, Thomas Fuller, Usher, the Primates, and Robert South, all using the mustache; as did John Knox and Bunyan. The Jesuits in India, I believe, still wear it. I have been unable to trace the latest instance of a clergyman wearing his gown and cassock in the streets; the custom apparently died out in the reign of one of the early Georges."

A DEMOCRATIC VIEW.—The man who would make way with, or assist in the man who would steal his horse or his pocket book—it amounts to the same thing. *Cairo (Indiana), Delta.*

On this position almost the entire Northern wing of the Democratic party has planted itself. It was reserved for American Democracy of the nineteenth century to enunciate the doctrine, that there is no difference between assisting a man to recover a right which was forcibly taken from him, and stealing another man's property for gain. We mention the simple fact, and leave our readers the privilege of making their own comments.

A QUEER looking customer inserted his head into an auction store, and gravely inquired, "Can I bid, sir?" "Certainly," replied the auctioneer, "you can bid."

"Well then," said the wag, walking off, "I bid you good night."

FREEDOM OF THE PRESS IN FRANCE.—The London Examiner has been seized at the French post-office for an article headed "A Popular Error." In this the writer gives Louis Napoleon credit for the appearance of a material property in France, but thinks his system fatal to general liberty, and that what he generally called a nation's "inner life."

## THE ANTI-SLAVERY BUGLE.

PUBLISHED EVERY SATURDAY, AT SALEM, OHIO.

TERMS.—\$1.50 per annum payable in advance.

Or, \$2.00 at the end of the year.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to MARIE R. ROBINSON, Editor. All others to ANN PEARSON, Publishing Agent.

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One Square (16 lines) three weeks, - - - \$1.00  
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SALEM, April 24, 1855.

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ALL who are in want of WALL PAPER can have forty varieties to choose from by calling at McMillan's Book-Store, Salem, Ohio.

Also, all kinds of Miscellaneous and School Books, Blank Books and Stationery of every description, Wholesale and Retail.

The attention of writing teachers and others who desire superior articles of Stationery, is particularly invited.

CASH paid for any amount of clean linen and cotton Rags.

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Offer for the attention of Country Dealers, a general assortment of DRUGS, MEDICINES, CHEMICALS, PAINTS, OILS, GLASS, VARNISHES, &c., &c.

August 5, 1854.—3m.

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IN TIN CANS OF

Six pounds each, 72 lbs. in a case, warranted superior to any in use, and at about the same price of the ordinary Polash sold in casks. This method of putting up the article renders it much more convenient for retailing, and in this respect, therefore, is very desirable. Printed directions for its use are placed upon each can. The article has been in the market for the past three years, and where ever it has been introduced has given the highest satisfaction. Any person desirous of giving the article a trial will, on remitting to my address \$5, be sent a case of 12 packages. Also,

B. T. BABBITT'S

## CELEBRATED SALERATUS.

In one-pound packages for family use, sixty one-pound packages in each box. With this Saleratus and sour milk or cream tartar, bread and cakes of every kind can be made and baked in half an hour, at any season of the year, and in any climate. Directions for using it accompany each package. Also, Super Carbonate Soda, Soap Powder, Toast Powder, Cattle Soap, Cream Tartar, and Candles of all kinds.

B. T. BABBITT,  
Nos. 68 & 70 Washington Street, New York.  
July 14, 1855.—6m.

## NORMAL CLASS

At the Union School, Salem, Columbiana County, Ohio.

A NORMAL CLASS will be organized at the commencement of the Fall Term of the Salem Union School, August 13th, 1855, and will continue eleven weeks.

The best opportunities will be afforded to those who wish to prepare themselves for teaching in Union or Graded Schools. The most approved methods of instruction will be adopted, and all the recent improvements in the management of Union and Public Schools will be presented in a series of Lectures on the Science of Teaching and School Government.

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The analysis of minerals and soils will occupy a prominent place in the exercises of this class. It is believed that the Salem Union School possesses more extensive and complete apparatus for practical purposes than any other school or seminary in the State.

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Board per week, \$2.00 to 2.25  
Tuition for common branches, 3.00  
Higher branches, including Mathematics, Nat. Sciences and Ancient Languages, 3.50 to 5.50  
Class in Practical Science, Extra, 2.00  
For further particulars, address A. HOLBROOK, Sup't.

3w.

## Looking Glasses

For the Fall Trade, at greatly reduced prices. Buyers are invited to examine our stock before purchasing elsewhere.

RICHARDS, KINGSLAND &amp; CO.,

Manufacturers, 110 Chambers-st., New York.

Aug. 15, 1855.—2m.

## Pittsburgh Water-Cure.

Dr. F. REASE, heretofore of the Sugar Creek Falls Water-Cure, has opened an Establishment on the Ohio River and O. & P. Railroad, ten miles west of Pittsburgh, at HAYSVILLE STATION, a place favored by nature and art for a Water-Cure Institution.

Mrs. CELIA P. RICKER REASE, a graduate of the New York Hydropathic Institute, and of the Eclectic Medical College of Cincinnati, will have charge of the Female Department, assisted by the other Physicians.

TERMS.—From Six to Ten Dollars per week, payable weekly in advance. Each patient should bring three sheets, two woolen blankets, six linen towels, and two comforters, or we will furnish them for fifty cents per week.

Address either of the Physicians, Pittsburgh, Pa.

S. F. REASE, M.D.

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